

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. IV.

MAY, 1839.

No. 5.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

April 1, 1839. Stated Meeting. The Rt. Rev. Bishop Onderdonk took the chair.

On the report of the Committee on Northern Missions, a resolution was adopted relative to the salary of the Rev. Darius Barker, Missionary at Jonesville, in Michigan.

On the report of the Committee on Southern Missions, resolutions were adopted, sanctioning the transfer of the Rev. C. A. Foster from Randolph, in Tennessee, to Holly Springs and Salem, in Mississippi, and fixing his salary as Missionary at the latter station; adopting Carlowville, Dallas co., Alabama, as a station, and appointing the Rev. F. B. Lee as its Missionary.

April 15. Stated Meeting. The Rt. Rev. Bishop Onderdonk took the chair.

The Secretary reported his correspondence, and that he officiated on the 2d Sunday after Easter, April 14; in St. Paul's Chapel, in this city, when a collection was made amounting to about \$80. The weather being unfavorable, the congregation was small.

On the report of the Committee on Northern Missions, the removal of the Rev. W. Mitchell from East Liverpool, Ohio, to Madison, Indiana, was approved, and a salary appropriated to him as the Missionary of the latter station.

On the report of the Committee on Southern Missions, resolutions were passed, adopting Preston, Yalobusha co., Mississippi, as a station, and appointing the Rev. G. R. Pinching, as its Missionary; also fixing the salary of the Rev. M. F. Maury, Missionary at Danville, Kentucky.

On motion, the Secretary was directed to prepare the an-

nual report to the Board of Missions, and submit it to the Committee for approval at its first stated meeting in June.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

March 19, 1839. } *Stated Meetings.*—The Rt. Rev. Chairman
 April 2, 1839. } present.

Various correspondence and several applications for appointment to Crete and W. Africa, occupied the attention of the Committee at these meetings.

OFFICIAL CORRESPONDENCE.

DOMESTIC.

MASSACHUSETTS.

FROM THE REV. M. MARCUS, MISSIONARY AT NANTUCKET.

Nantucket, April 1, 1839.

The most gratifying results seem to attend my labors. God, I would humbly hope, is still with us; and I am encouraged to believe that the object we have in view may yet be accomplished. The services of our Church are regularly attended; and manifest tokens of good present themselves, from time to time, which urge us onward with renewed energy and delight. Indeed, it was but the other day I heard, that one of my congregation,—a man, who had for years absented himself from the house of God—had declared that “*we*” (including himself) “must have a church; that if one pew would not be enough, he would take two!” From the interest which prevails and increases, it is generally believed that, if a church could only be built, we should assume a high position on the island. Prejudice against our form of worship has been removed; the distinctive principles of the Church have been faithfully exhibited, and are becoming more and more popular; the fallow ground has, I trust, been broken up; the good seed sown; and it promises, through heavenly grace and influence, a mighty increase. I have recently, therefore, been to Boston, to see what could be done there in furtherance of this object; but I regret to find that, with every effort on the part of the Bishop, nothing can be effected in that quarter; but still I am unwilling to give up the design, when it really requires so little to bring it to maturity. About \$4000 are already subscribed in Nantucket towards the erection of a church; and all that the committee of the congregation ask, is either a loan of 3 or \$4000 upon the security of a bond and mortgage, payable in one, two, and three years, with interest; or the purchase of a few pews in the proposed church,

at \$100 each, to enable them to build a suitable edifice. It is much to be regretted that so many of our Episcopalian brethren, notwithstanding the appeal which has been made to them, should not lend a helping hand; they are losing a glorious opportunity of doing great good among a worthy class of people. Our committee, however, encouraged with what has been already accomplished, have been induced to petition the state legislature for an act of incorporation, as a religious society and body politic, by the name of the Wardens, Vestry, and Proprietors of Trinity Church in Nantucket, for the purpose of maintaining public worship, under the forms prescribed by the Protestant Episcopal Church of the United States;—and they hope they may yet succeed. In addition to my other services, I have baptized one infant and one adult; and I would state that my Sunday school flourishes, and holds forth the prospect of great usefulness. Bishop Griswold intends visiting this island in the course of the summer; and from the various reports he has received from some of his friends, who have been here, as well as from his own observations last autumn, he is induced to believe that the Church will finally prosper, and be the instrument of great good to the people. Let not, then, the Domestic Committee be weary in well doing; my present mission will return the boon hereafter, and the Church at Nantucket bear her proportion in the grand enterprise of evangelizing the world.

OHIO.

FROM THE REV. W. MITCHELL, LATE MISSIONARY AT EAST LIVERPOOL.

East Liverpool, March 15, 1839.

I have continued to officiate in this station up to this date. Part of my time has been devoted to seeking scattered Episcopal families. Two cases of interest I here will report. The first, is that of an aged churchman and wife, who were confined to their house by severe bodily sufferings, which would have deprived them of the services of the Church, had one been near them. In this way seven long years passed away. On my first visit, their hearts seemed too full for utterance; but tears coming to their relief, they thanked God that they had once more seen the face of an Episcopal minister. After this burst of joy, the lady, who could not walk, sitting in her old arm chair, pointed to a little stand, on which lay a Bible and Prayer Book, much tattered, and said, Rev. and dear sir, these and our blessed Saviour are the chief comfort we have in this world. After reading a chapter and praying with them, I departed, convinced that it is better to go to the house of mourning than to that of mirth. A few days after, their son came in haste for me, his father being near his death and desiring to see me. I immediately visited him, and finding him near his end, I inquired of him, do you know me? O! yes, and Jesus too!

On what do you depend or rest your hope for heaven? O! sir, on the Lamb of God, that taketh away the sins of the world; he has become my salvation. I have been a sinner; but it is wonderful how the Spirit of God is sustaining me in my struggle with death, and bearing witness that he now saves me. O! Jesus, I am a poor sinner; but how great is thy love to me; I do love thee; come, Lord Jesus, farewell world. He ceased to speak, fixed his eyes towards heaven, and soon ceased to suffer, and now lives for ever and ever.

The other case is that of a pious widow. On my last visit I found her near her death. She was a great lover of the Bible and Prayer Book. She told me, that in her two years' confinement by sickness to her house, these afforded her great comfort. I left her fully resigned to the will of God, saying, with streaming eyes, thy will, O Lord, be done. The first Sunday of the year, her spirit left the poor body to be for ever with the Lord. Thank God, the Church triumphant is enlarging from the Church militant. O! we need, as ministers of Christ, more of his Spirit, to enable us to carry the bread of life to every family.

MICHIGAN.

FROM THE REV. F. H. CUMING, LATE MISSIONARY AT ANN ARBOR.

Ann Arbor, March 18, 1839.

My services have always been as many as two, and occasionally three on each Lord's day, besides a lecture on Wednesday or some other evening in each week.

In addition to the services performed in this parish, or in others, in exchange with my brethren, or otherwise, I have officiated as follows:—In Jackson, four times; Sandstone, twice; Albion, twice; Homer, once; Ypsilanti, twice; Pitt, once. The latter was on the occasion of a funeral. Of Jackson I spoke particularly in my last report. My expectations with regard to that place have not been disappointed. On the 17th of January I organized there, under very encouraging circumstances, a congregation by the name of St. Paul's Church. In the week succeeding the second Sunday in Lent, I spent two days there, conversing with many persons upon religious subjects, preaching and administering the ordinances. On this occasion I baptized two adults and two children, and administered the Lord's Supper to nine persons. Of these, one had been a communicant of the Baptist denomination, one of the Universalist, two of the Presbyterian, and but one of our own Church; the other four then united for the first time in celebrating that feast of love: indeed all but one might be considered new communicants, since they were actual accessions to the communion of our own Church. In addition to these, three communicants, who live at the distance of six miles from Jackson, were prevented from being present by sickness and the inclemency of the weather. I trust these facts (many more could be given) will serve to in-

duce some clergyman, or candidate for orders, to turn his attention to that place. Let a minister, able and willing to "endure hardness as a good soldier of Jesus Christ," go there, and he will, I cannot doubt, be an instrument of immense good.

Sandstone, or rather the village of Barry, in the town of Sandstone, is six miles west of Jackson. Here are several families who were brought up Episcopalians; one of whom, with the expression of much grateful feeling, showed me a prayer book that was a present from that man of Apostolic zeal, "father Nash," formerly of Otsego co., New-York, but now gathered to the glorious company of kindred spirits in that world where the weary are at rest.

Albion, thirteen miles still farther west, and about sixty from Ann Arbor, is a beautiful village, only two years old, and contains already about 400 inhabitants. It possesses peculiar advantages, being situated at the Forks of the Kalamazoo, in an uncommonly fertile region of country; and having facilities for hydraulic purposes not exceeded by any place in the State. There are two Episcopal families already settled here, and two more are to remove to it in May, from Sandstone. The inhabitants generally have expressed themselves well pleased with our services, and many of them say they would give the preference to our denomination.

Homer, eight miles south of Albion, is a village that, from its situation, must always be of some importance. It has good water power, and the land around it for a great distance is of inexhaustible fertility. I had not much intention, when I left home, to make an appointment at this place. But when I called on a family that I had been informed belonged to our Church, and told them who I was, and they with deep emotion said to me, "we began to despair of ever seeing again an Episcopal clergyman; it is six years since we have had an opportunity to attend the services of our Church;" what could I do? Most unworthy of my office should I esteem myself had I not endeavored to enable them to enjoy, once more, His heavenly ways, the hymns of love and praise set forth by "the Church our blessed Redeemer saved with his most precious blood." Accordingly I officiated there on the evening of January 22, a large congregation having assembled, and evincing by a marked and solemn attention the interest taken in our services.

In addition to the places I have visited, I am possessed of information respecting many more, where I know our Church could be speedily and permanently established, large congregations be gathered, and a clergyman soon be adequately supported. I can name eight flourishing villages, where at this very moment, clergymen of our Church are needed, and where, independently of Missionary aid, the support would average at least \$400 per annum.

What then is to be done to save this part, and I presume I may add the whole, of the great West, from embracing infidel

opinions, or religious errors, tending in the end to infidelity? Our Church must take possession of this field, or it will be, and that soon, all burnt over by a fire that will consume both plant and tree, effectually indurate it to the reception of the seed of God's word, and leave it a region of spiritual darkness, darkness that will be felt elsewhere; a valley of more than the shadow of moral death, yea of death itself. Who then will "come to the rescue?"

FROM THE REV. M. HIRST, MISSIONARY AT DEXTER.

Dexter, March 20, 1839.

During the quarter, besides my regular Sunday and week-day services in this place, I have baptized two children, attended three funerals, and officiated fourteen times at different points in the neighborhood, to serious and attentive congregations.

It gives me pleasure to state that the congregation here has been steadily increasing; and the interests of religion seem to be gaining ground. The people hear the word of life with attention; and there is every encouragement to labor which a Missionary can desire. Oh that the Lord of the harvest would make bare his arm, and show himself strong and mighty to save. The ladies of the parish have associated themselves together as a sewing society. Twenty of them meet every week, and by their industry are aiding the funds of the Church.

It was confidently expected that the church at North Lake would have been finished the past quarter; but owing to the extreme coldness of the season, the workmen have been prevented from completing it.

FROM THE REV. D. I. BURGER, MISSIONARY AT ADRIAN.

Adrian, March 26, 1839.

I cannot speak in this report of a new church edifice, or display a large accession to our communion list; but this I confidently can affirm, that many temples, such as God delights to dwell in, are now erecting on that only sure foundation, the Rock of eternal ages—even Jesus our Redeemer. I am, by the tender mercy of God, permitted to cherish the assurance that the good word of life has, through the influences of the blessed Spirit, found its way to many an awakened heart. Seriousness has increased throughout our village, and I trust much good—good which will prove as lasting as eternity—has been accomplished in the name of Jesus. Many who before were careless are now turning their thoughts heavenward; the lukewarm are doing again "their first works;" the reviler and scoffer have been arrested in their course, and the wrath of man made to bless and praise the holy name of God.

The prospects of the Church, in this place, are highly flattering; and I doubt not, that under the fostering care of the Do-

mestic Committee, it will in the course of another year be placed upon a permanent basis. Much prejudice formerly existed among the people respecting the Church, and but few of other denominations could be induced to attend our services, supposing no good thing could come out of Nazareth ; but now I am happy to say, she is beloved by all good christian people, and attendance upon her solemn ministrations is frequent. Indeed, Adrian presents as fine an opening for the Church as any other place in the State, and is in every respect, a desirable station for the Missionary of the cross.

FROM THE REV. D. BARKER, MISSIONARY AT JONESVILLE.

Jonesville, April 1, 1839.

The congregation at Jonesville increases in number and seems attentive to the word of truth. But I regret to say that we cannot make the progress we wish, in establishing a permanent congregation, for want of a place in which to hold morning as well as afternoon service.

We have no place of worship but a school-room, which is otherwise occupied in the morning ; and we can get no hall or even private parlor, of sufficient size, where we can worship.

There has been a subscription started in this place for building a church : but a peculiar state of embarrassment in our money affairs, which prevails more or less through the State to a greater extent than in any other in the Union, and which particularly affects this place, has rendered it impossible to obtain enough to build a church of the plainest kind. If we could have a little aid from abroad, say 200 dollars, we could erect a little edifice where we might worship in our own way, unmolested.

But notwithstanding these obstacles the work has progressed. I have added eight to the communion list, and have baptized three children. There are some adult persons who will soon probably come to baptism. We have four candidates for confirmation, who are waiting for the visitation of the Bishop. I have buried five persons and solemnized one marriage. I usually preach on Sunday morning at a place six and seven miles distant, where our services are well received ; and in the evening, that is, for a third service, I officiate in different neighborhoods at two and three miles from this place.

If this station can be sustained, I have no doubt there will be a flourishing Church here ; and soon others will spring up in different parts of the country, as there are already many Episcopal families in different directions, some eight or ten miles from this village. Many of them I have already found out and visited, and lectured in their houses.

Cannot some friends of the Church, for the love of souls, who are perishing for the word of life, aid us in erecting a building in which we may worship God in that beauty of Holiness by which the external order of our services is characterized, and

where men may be instructed how to make their calling and election sure?

FROM THE REV. S. BUEL, MISSIONARY AT MARSHALL.

Marshall, April 1, 1839.

The attendance on the public services has increased, and I am well convinced that the institutions of the Church are making a strong and favorable impression upon the minds of this community. Since my last report, my church has been opened for service regularly every Sunday. On the 2d Sunday in Lent, the Bishop visited the station and confirmed three.

I have preached once at Jackson. With the prospects of establishing the Church at that place, Mr. Cuming has made you acquainted. A good deal of interest has been excited there in the services of the Church. A large audience was present, the evening I officiated. I have also preached five times on Sunday evenings at Eckford, a place four miles south of this, and once at Marengo, six miles east. At both these places the congregations have been good and attentive, and from this kind of labor I have much hope of fruit. My services in Lent in my own church were not as numerous as I wished to have them, owing to the difficulty of securing a good attendance from the people here on religious services during the week. On Ash Wednesday, however, we had service, and on Good Friday I preached. On the last occasion there was a better attendance than is usual upon week-day services. I have baptized two adults; the communion has been twice administered by the Rev. Mr. Cuming; and two have been added to the number of our communicants. In my next report, I hope to be able to speak of more additions still to our communion.

FROM THE REV. A. S. HOLLISTER, MISSIONARY AT TROY AND PONTIAC.

Troy, April 1, 1839.

I acknowledge with gratitude to God, the blessing which continues to attend my labors in this part of our Lord's vineyard. Generally during this quarter the congregations to which I minister, have been respectable for numbers and attention to the preached word. But in so large a field, it is impossible to do justice to all the spiritual wants of the friends and members of our beloved Church. I have endeavored to do my duty faithfully, both in public and in private, having held numerous extra services, and paid many visits to scattered members of our communion; besides generally holding three services on each Lord's day. I have as far as practicable acted the missionary, and have had no interruption to my labors, from sickness or any other cause. Besides my regular services in Troy and Pontiac, I have preached once in the

village of Rochester, twice in Utica, three times in Waterford and eight times in Bloomfield. In the latter town there are ten or twelve communicants. The baptisms have been, children, seven; adults, three; marriages, two; burials, one. On the Bishop's visitation, which drew out large and attentive congregations, eight persons were confirmed in Troy, three in Pontiac and four in Utica, making in all, fifteen.

The village of Utica is seven miles west of Troy, and until recently no opening was presented for introducing the services of the Church. Shortly before the Bishop's visitation two or three persons manifested a desire to have our services. Accordingly it was thought best to begin with services peculiarly Episcopal; and by request I accompanied the Bishop to that place, where we met with a full congregation. Previous to the public service, two persons had an interview with the Bishop, and were examined. During the service these persons came forward and were dedicated to God in the ordinance of baptism. After the sermon, they, with two others, four young gentlemen in all, came forward to confirmation. These were I believe the very first Episcopal services ever held in that place, and truly the beginning is quite encouraging. Since that time I have preached twice on Sunday evenings to full congregations in that village, and have had the satisfaction to hear the responses very appropriately made by several persons. Our friends have lately organized themselves into a parish, and received the donation of a good lot on which to erect a church. They will however begin with building some temporary edifice, until they are better able to erect a substantial church. Bishop McCoskry desires me to devote a portion of my time to this place. Hitherto hath the Lord helped us. For the future let us trust in him and never be weary in well doing.

INDIANA.

FROM THE REV. J. SELKRIG, LATE MISSIONARY AT GOSHEN, BRISTOL AND ELKHART.

Niles, Mn., March 21, 1839.

On the week preceding Quinquagesima Sunday, I started for Elkhart, Indiana, and on Friday, Saturday and Sunday, I preached there to large and attentive congregations. There are no members of our communion in the place, but a number of gentlemen were anxious to have the Church established. In the mean time I was called to visit and pray with two persons who were imbued with deep concern for their salvation.

I returned home on Monday and made preparation for a tour to Goshen, where I arrived on Saturday and found some few Episcopalians. On Sunday morning I preached in the Methodist meeting-house. After the morning service I travelled fifteen miles to attend a funeral. The house was crowded and the Lord awakened the parents of the deceased (a child) to a sense

of their lost condition by sin. I found upon inquiry that numbers were seriously impressed upon the subject of religion. I promised them all the week-day services that I could consistently render them.

On the following week I visited Bristol, where I preached on Sunday, the house being full, although it was a stormy day. I officiated both in the morning and evening. After divine service a few Episcopalians gathered around me; they had been a long time absent from the services of their beloved Church, and how great was their joy upon joining once more in the devotional services of our soul inspiring liturgy. A gentleman seized my hand and made an attempt to speak, but was too full for utterance. He could only hold me by the hand and weep.

I have thus passed over the ground marked out for me by Bishop Kemper. The above named places are nine and ten miles distant from each other.

I have just received a letter from Bishop McCoskry containing the kindest feelings of christian benevolence. He has acted the part of the good Samaritan. God be merciful to him in his afflictions. He proposed to give me the charge of the United States' Institution for the improvement of the Indians in the State of Michigan. It is to be located at Thorn Apple, on Grand River. I have accepted of the Bishop's proposal, and beg the Committee to accept my resignation as a Missionary.

FROM THE REV. R. ASH, MISSIONARY AT JEFFERSONVILLE.

Jeffersonville, April 5, 1839.

The few Episcopalians in Jeffersonville are making great efforts to build a small church edifice this spring, which will cost about nine hundred dollars, and will be one of the neatest buildings of the kind I have ever seen, if finished according to the plan. A lot in a central situation has been secured, and is about to be leased on very reasonable terms for fifteen years. The church about to be erected on it, is intended only as a temporary building, and will be so constructed that it can be easily removed to another location, if the lot should not be purchased. If the divine blessing rest upon our efforts to promote the salvation of sinners, and the glory of God, this edifice will be insufficient to accommodate the congregation, long before the lease expires; but, in that case, it will answer well for a lecture room and a Sunday school. For the erection of this building, we have secured several hundred dollars. Two hundred more will be needed for its completion. If our wants were known to the public, it is probable this amount might be supplied by those whom Providence has blessed with ample means, and who are interested in the establishment of the Church in the Western States.

I will mention a few facts to show that Jeffersonville is destined to be a place of importance. Though it is one of the first settled places in the state of Indiana, and was once the Terri-

torial capital, yet it is only a few years since its unrivalled advantages, both for commerce and manufactures, have been duly appreciated. Being situated immediately above the falls of the Ohio, it commands an immense water power for manufacturing purposes. The landing for steamboats is not excelled perhaps by any place on the river. I visited this place about five years ago. The population then amounted perhaps to six hundred, now it amounts to about three thousand. As far as I can learn, more than a hundred dwellings and business houses have been erected during the last two years, notwithstanding the difficulty of the times, and it is probable a greater number will be put up the present year. Property in Jeffersonville did not depreciate as in many other places, during the late embarrassments of the country. I know of no failures among the merchants of the town for that time. Should a bridge be erected over the river, and thus connect it with Louisville, it would soon become to that city what Brooklyn is to New-York.

During the past quarter my labors have been continued as usual, with a few interruptions, occasioned by the ice in the Ohio, and once by illness. The attendance on our services has been somewhat increased since I last wrote. I hope several additions to the number of our communicants will be made when the next opportunity occurs. I have performed the funeral service once; occasioned by the death of one of our little flock, who was supported and cheered in her last illness by faith in the Saviour.

ARKANSAS.

FROM THE RT. REV. LEONIDAS POLK, D. D., MISSIONARY BISHOP OF
ARKANSAS AND MISSISSIPPI.

Washington, Hempstead Co., Ark., March 16, 1839.

You doubtless desire to know something of my movements in the missionary field. After my consecration, in December last, I returned home to Tennessee, to put my affairs in order, and prepare for my work. I thought I should have been able to effect this by the middle of January; but found it, in view of so long an absence, impossible to leave before the 14th of the following month. On that day I left in the stage for Florence, Alabama, with the view of visiting the churches at that place and Tuscumbia, in pursuance of an invitation from Bishop Otey, he having being invited to its temporary supervision by Bishop Brownell, under whose Episcopal authority it has been placed.

I reached Florence on the 15th, Friday, and visited a number of the families there and at Tuscumbia, six miles distant, on that and the following day. I spent the night of the 16th, Saturday, at Tuscumbia, under the roof of Dr. Newsom, a devoted friend of the Church, in whose family the Rev. Mr. Harris and lady reside. From them I learned that there was good reason to believe that the services of the Church, as conducted by

our Missionary, were acceptable, and promised to be useful; the larger part of his hearers consisting of gentlemen, and the number very respectable. The following day, Sunday, I went by appointment over to Florence to preach, the use of the Methodist meeting-house having been offered us for our services. Mr. Harris read morning prayer, and I preached to a very large and attentive audience, on the Divinity of Christ. The prospects for doing good through the Church at this place, seemed to me very encouraging. We have there some fast friends, imbued I should hope with the spirit of their Master, and many others, who, attached to the institutions of the Church, are not likely to be reached through any other channel. They have a neat building on hand, which I should think may be completed in the course of the present year. Mr. Harris has charge of that point and Tuscumbia.

After spending the night with the family of Mr. James Jackson of that vicinity, I left for North Mississippi, to visit the stations in that region before going into Arkansas. Two days' travel by the stage, over exceedingly rough roads, brought me to Bolivar, Tennessee. I reached there about twilight, and, at the instance of the friends of the Church, performed divine service, and preached to a respectable congregation. This station is occupied by the venerable Dr. Stephens. On the following morning, by light, I proceeded on my way to La Grange, Tenn., where I arrived the same day; and where I found the Rev. Mr. Litton, surrounded by an affectionate and confiding flock worthily reciprocating their confidence and affection. I remained with them the rest of that day, the following day, and part of the next, that I might recruit my strength, and afford Mr. Litton an opportunity to arrange his affairs to accompany me into Mississippi. During my stay I preached to a crowded congregation of attentive hearers.

On the 22d, Friday, we sat off, being forwarded on our journey by the kindness of our friends in a private conveyance, for the families in the vicinity of Salem, Miss. To the charge of this diocese I had been invited by a resolution of its Standing Committee, which reached me a few days before I left home. After some difficulty, we reached the house of Mr. Govan, a planter in the vicinity of Salem, a friend of the Church, where we passed the night. The following day, Saturday, we attempted to visit the families of Messrs. Thomas Minor, and others, in the same vicinity, that they might know we should have service on the day after, at Holly Springs. In this we were defeated, from having lost our way among the multitude of new roads, with which this country is every where intersected. After wandering in the rain, through by-paths, all the morning, we found ourselves many miles distant from our point of destination, and had to take the nearest route for Holly Springs, that we might meet our appointment. We reached that place about night. On the following day, Sunday, Mr. Litton performed divine ser-

vice, and I preached in the forenoon; and in the afternoon he preached, and I read the service. Our congregations were large and attentive, notwithstanding the inclemency of the weather. I also baptized an infant. Here we found several warm friends of the Church, among the most respectable of the inhabitants, and heard of many other families removing in. This is one of those towns, in this vast West, which seems to have sprung into existence as by magic. It has hardly known infancy or youth; I allude to the multiplication of its inhabitants, and the increase of its houses. Three years ago it was a cotton farm; now it numbers its inhabitants by thousands, and spreads its habitations over several miles square. Spaces remain to be filled; but the influx of population seems still unchecked. It is in the midst of a fertile country, high and healthy, and promises to be a resort for the planters from below. It therefore presents a fine field for usefulness; and I trust, through the divine blessing on the labors of the Missionary who has just gone to the station, the Rev. Mr. Foster, late of Tennessee, that many of its population may be brought from darkness to light, and translated into the kingdom of God's dear Son.

I had to remain until Tuesday the 26th, before I could find a conveyance to the Mississippi river, and found myself compelled to defer visiting other parts adjacent, for the want of the means of conveyance, and because I felt myself called upon to visit the places further south before the approach of midsummer. I ascertained, however, that there was a number of persons, in the town and vicinity of Pontotoc, desirous of the services of an Episcopal minister; as also, that a minister might be usefully employed in De Soto co., at Hernando. I saw also a gentleman from the newly established town of Commerce, on the Mississippi river, who told me that himself and another member of the Church at that point, would guarantee five hundred dollars to any minister who might be stationed there. This is to be the commercial point for Northern Mississippi, and the rival of Memphis, Tennessee. It has been but recently established, say within twelve or thirteen months, or thereabouts, and has about a thousand inhabitants.

The time intervening between the 24th of February and the 1st of March, was occupied in getting to the river, visiting Randolph, where I was compelled to go by an appointment, and passing down the river to Helena, Arkansas. I reached there about 3 A. M. on Saturday the 2d. This is a point at which a turnpike road from the centre of the state is made to terminate, and is the most considerable town in Arkansas, on the Mississippi river. It is surrounded by an exceedingly fertile country, as I was informed, not very thickly settled. The town itself contains, it is estimated, about four or five hundred inhabitants. They seem very destitute of religious privileges; the periodical visits of a Methodist circuit rider, at long intervals, and the occasional services of a minister of the Cumberland Presbyterians,

infrequently performed, comprising all their opportunities. There are a few families there that avow a preference for the services of our Church, and several in the vicinity; and, as far as I could see, there seemed a desire on the part of others, that the point should be made a station. It is unquestionably a field for missionary enterprise; and I would recommend it to the Committee as a station. I preached twice on the day after my arrival, being Sunday the 3d, to a very attentive though small congregation, at the house of a private individual, there being no adequate means of warming the court-room, the usual place of worship. I met there an individual, a member of our communion, living in the vicinity, who had been many years deprived of religious privileges, and whose heart was greatly enlarged and comforted by the prospect of again having the protection and blessing of the Church of his affections spread over him and his. He has a wife and a large family of children, and is literally one of Christ's scattered sheep in the wilderness.

I left Helena on the 4th for the mouth of the Arkansas, which I reached on the same evening; and, finding a boat ready to proceed, took passage in it for Little Rock and the points intervening. We left Montgomery's Point on the morning of the 5th, and having touched at the Post of Arkansas and Pine Bluff, we reached Little Rock on the morning of the 7th.

At the Post of Arkansas, there are several families strongly attached to the Church, and others who would be glad to attend the services. The population, however, is chiefly French, that point being one of the oldest French settlements on the western waters. It is the ancient Ozark, which dates its foundation coeval with that of the city of Philadelphia.

At Pine Bluff, a village forty miles above, are several families, also attached to the Church, and others who would doubtless be glad of the opportunity of attending the services. I strongly recommend the appointment of a Missionary to take charge of these two points. He might alternate between them; passing up and down in steamboats with little inconvenience. If he were master of the French language, it would be a great auxiliary to the success of his work.

The period for my departure for Spring Hill, an adjacent town, where I proposed to spend Sunday, has arrived; so that I must for the present suspend my details. I shall write again shortly.

FOREIGN.

CHINA.

FROM THE REV. H. LOCKWOOD.

Batavia, Java, Nov. 22, 1838.

I avail myself of the first opportunity to inform you of my return to Batavia. My health, I have reason to hope, has been in some degree improved, so much, at least, that I am encou-

raged to make another trial before concluding that the climate of the East is necessarily fatal to my strength and usefulness. I have much cause for thankfulness to the Father of Mercies, for the safety and protection I have enjoyed, not having met with a single untoward event worth mentioning, from the time of my departure to that of my return. The kindness of friends, too, during my absence, is not among the least of my causes for gratitude; and, especially, that of Mr. Williams and Dr. Parker in China, and of Mr. Balestier, American Consul at Singapore, I shall not soon forget. To Capt. Sumner, of the barque *Mary Frasier*, of Boston, I am also under great obligations, not only for a free passage from Macao to Singapore, but for the pleasure of christian society and friendship while with him, and for the advantage and assistance he afforded in conducting religious services every Sunday on board, by which means, they were made peculiarly pleasant and gratifying.

I arrived from Singapore on the 6th inst., in the ship *Orient*, of Belfast, Capt. Taylor. And here again, I am called upon to make an acknowledgment of christian kindness and good will, the captain refusing to take any thing for my passage.—These instances would seem to indicate, that the number of pious captains of vessels is increasing, and such I am happy to believe is the case. The influence and aid they are capable of affording to the cause of christianity in distant parts of the world, must always be of great importance.

On my arrival, I was gratified to meet Mr. Medhurst and his family, who had landed from England only the day before. They were all in excellent health, and, apparently, prepared by their temporary sojourn in their native land, for a long course of activity and usefulness. We have had many lessons, however, that our confidence must not be in human strength. The most promising appearances are often seen to fade away, and they from whom most has been expected have been among the first to fail. Let our trust, therefore, be always in God, and, while we rejoice in and thank him for what he gives, we shall not be surprised or unprepared when he takes away.

The health of Mr. and Mrs. Boone is not, I am sorry to say, at present very good. They are about to go into the country for several weeks, by the advice of the physician, and try the benefit of a change of air, and a cooler climate near the mountains. Mr. Boone has suffered, principally, from an affection of the head, which has unfitted him for study for a few weeks. We hope, however, that a change of place and relaxation for a short time will restore him.

I received while in China, the box of Prayer-books, kindly sent through Dr. Morris, and had an opportunity of distributing a few on my way home. I believe that some of the periodicals we now receive are furnished to me by the kindness of some unknown friend or friends. I desire most sincerely to acknowledge the favor, and beg they will accept my best thanks for their kind and thoughtful attention.

WESTERN AFRICA.

JOURNAL OF REV. DR. SAVAGE.

[Continued from p. 113.]

With such a view before him, one can hardly realize that he is ascending a river of heathen Africa. I found myself often carried back, in thought, to the verdant bank of my own Connecticut: But

“In vain with lavish kindness,
The gifts of God are strewn:
The heathen, in his blindness,
Bows down to wood and stone.”

The scenery upon the river increases in beauty as we advance. Indeed, in some places higher up, it approaches to grandeur, and can hardly fail to inspire the admirer of nature with feelings of enthusiasm. We passed two or three small towns, situated immediately upon the banks of the river, and frequently met with canoes, laden with palm oil, rice, and cassadas, destined for market at Cape Palmas; but met with no incivility or opposition till we arrived at Pleh-oro. This town stands upon a high bluff. But a few houses are seen till we almost pass, when turning a point, a bay, or large expanse of water, suddenly opens, and the landing, with the principal part of the town, appears. This town is within the jurisdiction of King Tom, of Rabookah, the father of two of our scholars, and is one of the most important in his territory, having its own king, and the usual attendants of African royalty. It was our intention to stop here, but misunderstanding our interpreter, and supposing Pleh-oro to lie further up, I gave the word to pass on. No sooner was our design perceived on shore, than began a great shouting and screaming. This unexpected salutation was answered in a corresponding manner by our boatmen, when commenced a general “palaver,” or jawing, (to use the very appropriate expression of our head man,) which can be compared to nothing but the confusion of tongues among the builders of Babel. One must hear and see for himself, before he can form any adequate idea of this scene. The surrounding forests rang with the clamor; such frantic gestures, such unearthly yells, defy the powers of imagination even; and as to all knowledge of the cause, I found myself in perfect darkness. Nothing could be learned; all questions were vain. I was obliged to sit down with patience and calmly await the result, assured, like all things else, this also must have an end.

This it seems was Pleh-oro, and our offence consisted in attempting to pass without paying our respects to its king—i. e. stopping, receiving the dash of a goat, sheep, or bullock, and dashing back twice its value as the only satisfactory return. We were forbidden to proceed, while guns and spears were pointed at us, with threats of death if we made the attempt.

Under these circumstances, our only alternative was to land, and attempt an explanation, which I did—shook hands with the

king and his head men, in token of reconciliation, and visited the former, on terms of perfect good will, at his own house. Here a copy of the deed shown me at Rabookah was produced, which conveyed to the Maryland Colonization Society, through King Tom, of Rabookah, with the consent of his liege kings, the whole of the Bullymah, or "Grand Devil Country." This name is given to the territory of King Tom, and is derived from the grand oracle which is within its limits. By this instrument I was reminded of one of the most interesting conditions upon which that conveyance was made, viz: that schools should be opened in their towns for the instruction of their children. This is a pledge most solemnly given, and is yet to be redeemed.

Having explained my object in coming to Africa, and, as I thought, convinced the king that our present designs were purely for his good, we again embarked. When we were completely beyond their reach, our boatman began to inveigh with great vehemence against the Pleh-oriens. "Bad people," said they, "love jaw too much; they curse plenty." Desiring to know the peculiarity of their profanity, I asked what they said. "They call us 'poor fellows,' and wish 'leopard eat us;' they curse too much!" This seems to be about the extent of their profanity in words. They seem to have no proper ideas of God. If they have heard of him from casual intercourse with others, they do not assign to him his proper attributes. There are some few, however, who have served on board of ships, and in various European settlements. By such, an anglo-African dialect has been formed, and through this we sometimes hear the name of our God taken in vain. The idea to me is horrible, that the heathen, in their association with civilized man, should *sink* in the scale of moral being!

We arrived at He-diah at 12 o'clock, occupying about three hours (exclusive of stopping) in coming from Nallicott. This distance we suppose to be not less than fifteen, perhaps eighteen miles. He-diah is subject also to King Tom, of Rabookah, and is the last town in his dominions on the river. It is called "Grand Devil Town," from the fact that "Grand Devil Place" is within its limits, and that here resides the priest who performs the ceremonies attending all visits of inquiry. This town may be called the Delphi of Western Africa; the "Grand Devil Place," its oracle, standing in very much the same relation to the inhabitants as Delphi, in Ancient Greece, to that country. I have often made inquiries respecting the degree of influence which this imposture has upon the minds of the natives; and have discovered that among the older ones it is regarded with feelings of mystery and reverence; but its hold upon the younger is more feeble. It subserves the same purposes as the oracle of olden time—success or failure in matters of high moment are divined, and the accomplishment of a given desire, either of a public or private nature, secured.

Instances are known, where persons have come for hundreds

of miles, in different directions for consultation; and certain European traders, who have permanent factories upon the coast, we are informed, have resorted to its impositions to facilitate the accomplishment of their purposes. I did not visit the "Place," but from Dr. Hall's description, it would not be very difficult for the imaginative mind to discover Parnassus, the Castalian fountain, and some other characteristics of the famous Grecian oracle. It is a spot well selected for the object in view, difficult of access, dark and gloomy—circumstances well calculated to inspire the superstitious mind with fear and reverence.

Arriving at the town, I found myself under an attack of the intermittent fever. I left home with some signs of its approach. Having inadvertently left behind my almost specific, ("Sulphate of Quinine,") I was obliged to abstain from every thing that might aggravate the attack, and therefore remained here a number of hours. We were kindly treated, and all seemed anxious to supply us with what the town afforded. Here was manifested the same tendency to superstition which we found exhibited in other towns. A copy of the deed granted by King Tom, of Rabookah, to the Maryland State Colonization Society, was also brought forward. It seemed to be preserved with as much care, and esteemed as great an object of curiosity, as any of the treaties between the United States of America and the European monarchs.

Leaving He-diah we were cheered by the fact that our next stopping place would be Deh-neh. Here for the first time I saw the African monkey. The natives set a high value upon this animal as an article of food: "monkey soup," is to them what turtle soup is to us. On their "bill of fare" and esteemed as delicacies, will be found many things, from which the civilized mind shrinks with disgust, such as reptiles, the different kinds of vermin, &c. The usual method of taking the monkey is as follows: When one or more is seen, they are immediately surrounded by the hunters. Springing from tree to tree they chatter, for a time, defiance to their pursuers. In an unwary moment, they congregate upon another more isolated, or lofty, near the river bank. The natives now arrange themselves so as to prevent their escape. The tree is felled and the monkeys plunge into the water. The natives follow and being more expert at swimming, they soon disable their prey with clubs, and return in triumph to their homes. Passing along, we saw many places where trees, as we were told, had been cut down to a great extent for this purpose.

Within two or three miles of Deh-neh the scenery begins to change in its character. The banks of the river become more elevated till near the town they are strikingly so. It was now about six o'clock when we found ourselves drawing near, and seven before we arrived. The sun had set behind the highlands without a cloud intercepting its rays; a rich mellow light overspread the surface of nature, and softened down its wildness

to an aspect of sweet serenity. Even the heathen felt its silent influence. The song of the boatman had ceased and hardly a sound was heard, save the rippling of the waters, as our frail bark moved gently onwards. The news of our coming had long preceded us, and watchmen were on the look out for our approach: soon the cry was heard, "Koope di!" "Koope di!" "White man comes!" "White man comes!"—a small bay opened and the landing place was discovered, crowded with natives to receive us. I was conducted, fatigued and unwell, to the house of the king, which was large and comfortable. Being a white man and a stranger, I was, as usual, an object of curiosity, and, consequently, annoyed by a crowd of visitors—I say annoyed, because I was under the mysterious influence of an intermittent. Such circumstances however can be made profitable, for they often try, to the utmost, one's patience. At my request that the king would disperse the people, the house was soon cleared, and I was left for the night to reflection and repose.

19th. Obtained but little rest through the night—quite ill this morning; as the day advanced my health improved. Had an interview with the king and found him very desirous that schools should be established for his people. He seems mild, pleasant, and hospitable, and appears to have the good of his people at heart. Having accomplished my object, as I thought, I designed to leave in the afternoon in time to reach one of King Tom's towns on the river, and there spend the night. But no sooner was this discovered by my host, than he came into the hut with his head man, and began, in a fervent and eloquent manner, to show me its impropriety. His argument was as follows—"You be new man; no live in my country long time; him no sabby you proper now," (i. e. not as yet congenial to your constitution,) "you come long way look me, make you sick—spose you go down river, be bad palaver—make you more sick—you die; then me no look you more—no!—you be sick plenty—you live here to-day, me do you good fash—no man look you—you get sleep, then you be well. My heart no speak all yet; plenty thing live there—that time you be better, then I bring my head men—we speak all palaver about school. Then you sleep next day—plenty men carry you softly through the bush—plenty tree live there—no let sun look you, and you go home fine." Such were the sentiments and feelings of this heathen man, as made known to me through an interpreter. I had no cause to doubt his sincerity.

[To be continued.]

TEXAS.

FROM THE REV. C. S. IVES.

Matagorda, Feb. 20, 1839.

We arrived here on the 12th of December, since which I have been actively and closely employed in the duties of the ministry, and in teaching school. I teach school five days in the week, preach twice on Sunday, take charge of, and assist in, the

Sunday school, which meets every Sunday morning, before church. I administered the communion here on Christmas day, which is the first time it ever was administered at Matagorda, and, so far as I am informed, in Texas, by a clergyman of the Protestant Episcopal Church. Public worship had been held in this place but six times before my arrival; two Presbyterian ministers having each preached here three times. On Christmas day, eight persons received the communion, and, on the first Sunday in this month, thirteen received it. These are not all Episcopalians, for the members of all denominations commune with us, except the Baptists. We have only six communicants here, two males and four females. These, I rejoice to say, adorn the doctrine of God our Saviour, and are a nucleus, around which, I trust, the great Head of the Church will ere long gather a band of faithful followers. Several of those who belong to other communions, I have reason to expect, will permanently attach themselves to our own; and there are others here, whom I hope soon to see come forward, who have never yet done so. I think the prospects of the Church here are altogether favorable: for the community is a very intelligent one, and I believe the impression thus far is generally favorable; and, in a good number of cases, I know there is already a preference for her scriptural, primitive and sober character, both as to her doctrines and her liturgy. This town is growing rapidly, and must, it is thought by many, eventually become the most important place in this Republic. That this, or some other one on Matagorda bay, must become a place of great commercial importance, no one can doubt, who is acquainted with the country. There are now between fifty and sixty families in this place, besides many gentlemen whose families are yet in the United States, or who have none. I have distributed about sixty prayer books, and find them highly acceptable to almost all who attend church. The above is the number I brought from Alabama, but I am informed that more are on their way to us, which we very much need. Almost every one has a Bible, but I have distributed many tracts, and find they are highly acceptable; indeed I have never distributed books and tracts with so much pleasure to myself and so much apparent benefit to those who receive them. I have an interesting Sunday school, which embraces almost all the children in the town, now numbering twenty-seven scholars, and two teachers to assist me, both ladies. There are boys in the school fifteen and sixteen years of age, learning the catechism. You may well suppose that I am thus busily employed, teaching a school of 19 scholars five days in the week, officiating twice on Sunday, (with the preparation necessary for that purpose,) teaching the Sunday school, which I do principally, and visiting and conversing with the people, to render my public instructions effectual.

On the 27th inst. we organized a Church, under the corporate name of "The Rector, Church Wardens, and Vestrymen of

Christ Church, Matagorda." It will, no doubt, be pleasing to the Missionary Society to learn, that almost all the respectable families and individuals here are interested in, and gratified with, this step. I believe this is the first and only Church yet organized in the Republic. And now I most devoutly pray that "God, from whom cometh every good and perfect gift," will "send down upon" me, and all concerned in the affairs of the Church here, "the healthful spirit of his grace; and that we may truly please him, he will pour upon us the continual dew of his blessing;" and that he will "grant this for the honor of our Advocate and Mediator Jesus Christ."

MISCELLANEOUS.

OBITUARY OF A CONVERTED HINDOO, *late a Superintendent in the Schools of the Church Missionary Society in Calcutta.*—Mohesh Chunder Ghose was a young Hindoo of great respectability, in station as well as character, and for some time before his death superintended the Schools of the Church Missionary Society, near Calcutta, with the view of eventually entering into the service of the Society as an ordained Missionary. On occasion of his death, a funeral sermon was preached by the Rev. Krishna Mohana Banerjea, at the Old Church, Calcutta, on the evening of Thursday, October 12, 1837, from Revelation xiv. 13. The course through which, under the Providence and grace of God, the preacher himself had been led, is so remarkable, that we prefix a brief notice of the circumstances.

The author of the sermon from which the following account is taken, was first a student at the Hindoo College, where he became acquainted with the English language and literature. Renouncing the folly of his Hindoo superstitions, he became an infidel; but subsequently attending the lectures of the Rev. Dr. Duff, the able Missionary of the Scotch Church, under the divine blessing he became a decided christian. Upon its being submitted to him, through the liberality of Dr. Duff, to which body of christians in India he would choose to attach himself, after much consideration, he expressed his decided wish to become a member of the Church of England. He then became connected with the Church Missionary Society, and for some time superintended the Mission School, on their premises at Mirzapore, near Calcutta. He was subsequently ordained as a clergyman of the Church of England, by the Bishop of Calcutta. It is an interesting fact, that Krishna Mohana was the editor of an English newspaper at Calcutta, called "The Inquirer;" which he conducted, first on infidel, and afterwards on christian principles. The fact of his having been thus occupied, will account for the knowledge of the English language which this sermon evinces.

Extracts from Sermon.—"Our friend, *being dead, yet speaketh*: and we be unto us, if we do not listen to his voice! You may

well imagine him telling you, with unutterable joy and gratitude, the difference between the faith which he had entertained for the first nineteen years and a half of his life, and that which, for the last five years, was the centre of his affections. He spoke to us audibly enough, while in the midst of us—he bore expressive testimony to the power of the Gospel in pacifying the alarmed conscience. But listen to him in your imagination now speaking more audibly than ever, and calling upon every one of you to cling closely unto Christ, as unto the Rock of your salvation.

“In early life he was sent for his education into the Hindoo College, with all the prejudices of Hindooism influencing his mind. But he did not continue long in this Institution before his understanding became too enlightened to submit to the monstrous dogmas of Brahminism. He could not any more so far lower his thoughts as to recognise a god in the sun or the moon; neither could he believe that idols made by the hands of men were entitled to divine honor. He was accordingly led to dismiss Hindooism from his belief. But as the mind, when once moved, naturally flies to sad extremes, unless restrained by divine grace, our friend did not stop where his conviction of the fallacy of Hindooism, if properly regulated, should have kept him. From worshipping *many* gods, he ran to the opposite and more dangerous error of worshipping *no* god; and thus he shook off the trammels of superstition and idolatry, merely to put on the still more galling chains of infidelity and atheism. Long did he in this state deny the existence even of the Supreme Being, and live literally *without hope and without God in the world*. But the grace of the ever merciful Jehovah prevented him.

“But as to any feeling of the force of the truth, he was quite a stranger to it; until, as I often heard him relate, he thought very seriously on the subject on one occasion, and began to examine narrowly the professions of sincere inquiry which he had all along been making. His conscience, he said, convicted him; he found that there had been no sincere inquiry on his part; he became humbled at the idea—and he prayed for divine forgiveness and direction. He asked, and he received: he sought, and he found: he knocked, and the door of mercy was opened to him.—I speak what I personally heard from his own lips.

“It was then that all the arguments which he had been reading in favor of christianity, and some of which he had been secretly trying to rebut, against the light of his conscience, struck him with irresistible force. ‘A flood of light,’ said he, ‘rushed into my mind.’ His soul now found an anchor to rest upon.—He now saw things differently. That point concerning the salvation of the sinner in consistence with Divine Justice, which had puzzled him so much—that knot which nature could not untie without doing violence to one or other of the Divine Attributes—that difficult question, *What shall I do to be saved?*—was now no mystery to him. He believed in the Scriptures,

and he understood how *mercy and truth* had met together ; how *righteousness and peace* had kissed each other ; how God could be *just and the justifier of him that believeth in Jesus*.

“ Our departed brother was a living monument of this quickening power of the Gospel. Every one that knew him before his conversion, will be able to testify what Hindooism and infidelity had done for him. The records of the Hindoo College will show how turbulent and overbearing a student he was, and how it was found necessary at last to turn him out from the institution. His intimate friends all know how haughty and insulting his conduct was very often discovered to be, and what a sad mixture of some of the worst passions of human nature was to be seen in him. But the truth made him free ; and the wolf was transformed into the lamb upon his embracing christianity. His fierceness was changed into humility, when he considered the wonders of the cross ; and his self conceit into meekness, when he reflected upon his natural depravity. In fact, all his passions and affections were sanctified in a manner that was calculated to astonish those who had known him before. Instead of the violent caviller, they found in him the humble believer ; and Mohesh *Christian* was a creature very different from Mohesh *Pagan*.

“ His decision of character was very remarkable. No sooner did God reveal his Son unto him, and he feel the necessity of baptism, than he resolved to pursue his course without conferring with flesh and blood. He was accordingly baptized, with as little delay as possible, in this church, by our present respected archdeacon.

He continued to grow in grace and in spiritual wisdom, and diligently to pursue his studies in Bishop's College, where he had succeeded in gaining admission through the assistance of a kind friend. Although his mind was harassed for the first two years after his baptism by conflicting opinions on the subject of church government, yet, upon being satisfied of the apostolical origin of Episcopacy, his sentiments became settled, and the christian graces shone in him with more than ordinary splendor. His conduct at Bishop's College was highly satisfactory to the authorities of the Institution. His piety as a christian, his diligence as a student, his attainments as a scholar, and his courtesy as a man, had rendered him an object of love and regard to all around him ; and I do not believe there is any person on the establishment to whom his memory is not very dear and precious.

“ His untimely death has been felt as a severe shock by every one who knew him. He had just begun his initiatory labors as a Missionary Catechist : he had just begun to realize the promise which his natural abilities and his collegiate education had given to the Society with which he was connected : he had just begun to appear in active life as *a burning and a shining light*—when he was *cut off from the land of the living*. This is a painful reflection. Much usefulness was expected from him. Few

persons were more competent to promote the glory of God in this country than himself. He had all the attainments which characterized the European Missionary : and in addition to these, he had advantages, as a native, which no foreigner could be expected to possess. His familiar acquaintance with the language, habits, and customs of his countrymen, and his personal knowledge, from past experience, of the prejudices which reigned in their minds, were strong weapons for combating Hindooism and infidelity. At the very time when he had only recently entered into the field, when he was just hailed by missionary laborers as a valuable auxiliary, it pleased the Almighty to remove him from the midst of us. Let us be humbled, but not discouraged. Our Heavenly Father has inflicted this blow in order to teach us holy lessons. He can raise, from the very stones themselves, laborers for His vineyard, and He does not need our feeble instrumentality. Let us remember that the work is done *not by might nor by power, but by the Spirit* Himself. Let us remember that *by the grace of God* our brother was what he was ; and that while this grace is not abated, other laborers can and will be raised, in God's own good time, for the harvest."

[*Miss. Reg.*

SIERRA LEONE, &c.—The Mission of the C. M. Soc. in Western Africa has existed since 1804. There were at the latest report, 10 stations; 6 Missionaries; 7 catechists; 19 native assistants. The average attendance on public worship in the morning, 4028; communicants 848; candidates 799; scholars, day, 2414; Sunday, 1656. A christian institution for native teachers contains 13 pupils. The following extracts are from the journals of the Missionaries :

Freetown, Jan. 28, 1838.—I baptized this day, after the second lesson of the morning service, four children of one family. It was a most pleasing sight: a girl of eight years, another of four, a boy of two, and a little infant of one year, were brought into the congregation of Christ's Church. Profound silence prevailed while the service was performed; and almost every countenance showed that the case had deeply affected their minds.

Feb. 12, Lord's Day.—We feel the want of a larger and more suitable place of worship very sensibly, as our congregation increases: the present one in which we assemble being but a board building, the heat is intensely felt. This inconvenience, however, we would bear without a complaining word, could we but accommodate the number of hearers who are desirous to attend; but to see people turn away, because they cannot find a seat, fills my heart with grief. The Mohammedans in our neighborhood raise one mosque after another, twice and three times the size of our chapel, and call from morning to night upon the liberated Africans to join in their delusive services; while those who come to us of their own accord, to hear the Gospel of Jesus Christ, and to worship God in spirit and in truth, cannot find room. Many Europeans residing in Freetown have kindly contributed; so that I have now upward of 40*l.* in hand for a new chapel or church in Freetown, for the Church Missionary Society. I do not hesitate to say, that, after

some further applications, the above-mentioned sum will be raised to nearly 70*l.* in this colony. May it please the Lord to incline our friends at home, also, to aid us in this work of love!

Feb. 20, 1838.—The communicants of the Gibraltar Chapel have conducted themselves, on the whole, satisfactorily; though I might wish that some of them would more appreciate the means of instruction. Mrs. Kissling met the females this morning, as she usually does once a week: thirty-three attended. She reads the Gospel according to St. John, with them, and makes practical remarks, suitable to their respective cases and circumstances.

Kissey, Feb. 18.—It is very encouraging to see the great attendance on the Lord's Day here at Kissey. There are often more than 1200 present in the morning. I often wish that our friends in England or Germany could see such a congregation in Africa, as I am sure that they would see much more than they would expect. The congregation sing the hymns pretty well, especially the children, who are instructed in singing in school: and as I usually choose such hymns as are more or less known to the whole congregation, they join with all their heart. All are decently dressed; and if their faces were not black, one would think he was in a village in Germany.

Gloucester, Sept. 29, 1837.—Nine persons, from Regent, applied to me to-day to be received as candidates for baptism: they all appear anxious to flee from the wrath to come. It is encouraging to hear them express their conviction that they have greatly increased their guilt by a long neglect of the Gospel, as the greater part of them have been at Regent twelve or fourteen years, without manifesting any concern or regard for their souls.

It is with much thankfulness that I can state that Mrs. Weeks has enjoyed good health, with the exception of a few days, during the quarter; which has enabled her to attend to her little girls, now eighty-three in number. Mrs. Weeks says that their progress in the different works which they are taught is very satisfactory.

Waterloo, Jan. 11.—I went to a party of heathens, who had come to Waterloo from Banguema, a small village of the colony about three miles from this place. As I approached the spot where they were dancing, the sight was as shocking as it was formidable. The men had guns and cutlasses: the women had sticks and cows' tails. The absence of dress discovered the depth of sin and ignorance which has dominion over these poor heathens, and is a demonstration how much the god of this world hath blinded the eyes of them that believe not. How just a description St. Paul gives of these heathen in the Epistle to the Romans! As I stood a witness to these lamentable effects of the fall of our first parents, my heart was moved with pity toward the people; and, if it were possible, I was determined to speak to them of Jesus, that they might believe on Him of

whom, perhaps, they had never heard. The head man was very obstinate, and would not allow the drummers to stop. I then got up on one of the benches which they had brought to the place, with my Bible in one hand, and a bundle of Tracts in the other. I held the Tracts up in the sight of the people, and threw them into the air: they were driven by the wind, and the people ran to get them. Others came running from different parts of the town, and a great shout ensued. I was pushed about on every side, and nearly lost my footing. A woman made a reach at the bundle of Tracts: the string giving way, the whole were thrown among the people. This movement so confounded the idolaters that they could no longer go on; and the Lord afforded me an opportunity to teach the blessed Gospel of His beloved Son to the people, and direct them to Him for the salvation of their souls. A multitude followed me to my house for Tracts. I made the door fast, to keep them out; but they took it off its hinges and rushed into the house. I was obliged to satisfy them before they would depart. Men, women and children were seen going away reading the books and Tracts as they went along the streets.

Feb. 19.—I opened school, this day, for the first time, in our new school-house. I think, in the present dry season, it is not risking my own health, nor that of my wife, neither do I fear for our native assistants and the scholars, to continue school in the present state of the building. The doors and windows are not yet fixed. I had previously given notice to the inhabitants of the town, of my purpose to commence the instruction of their children to-day. It was a pleasing sight to see both parents and children on the spot at the hour appointed—nine o'clock. After admitting the children, they were arranged on each side of the house. I opened the business of the day with singing an appropriate hymn, and a short prayer. Much time was spent in organizing the classes, appointing teachers, and selecting school-books. The children were lively, and, upon the whole, tractable: 216 were present, and received about two hours' instruction. There is every prospect of a large school here.

Kent, Feb. 13, 1838.—We went over to the Bananas, in a small canoe, to see some of the people, and baptized eighteen infants. Many came to me under serious impressions, as it appeared to me. They longed for the means of instruction for themselves and children.

Feb. 14.—Eighteen of the communicants of Kent came to me this evening, to meet in a class. I had long wished for such an interview with them.

The English Methodist Missions are at Freetown, Gambia, Macarthy Island, (300 miles up the Gambia,) and Cape Coast Town. Nine Missionaries and 68 Catechists and Teachers were laboring at these stations, having gathered 2849 members and 1495 pupils.

EDITORIAL DEPARTMENT.

WANT OF MISSIONARIES.—At no period since the re-organization of the Society, have the Domestic Committee so sensibly felt the want of Missionaries as at the present time. Loud and urgent calls are daily made upon them from the West and the Southwest, to which in only a very few cases are they enabled to give encouraging answers. To those of our brethren who have been looking to the Domestic field as the sphere of their labors, but who have permitted themselves to be restrained from the work, by a fear that they would not be sustained in it, has not the Church herself administered an affectionate rebuke, by her more generous contributions for this Department during the last four months? Will our brethren be unmindful of it? We know that the Domestic Missionary work is attended with many trials and difficulties. We have given evidences of it in the facts to be found recorded on the pages of this journal. But shall we abandon the field—shall we permit it to be unoccupied, because trials and privations are before us? Shall these things be allowed to hinder the work which Christ Jesus our Lord has put upon us, and which, in the indications of Divine Providence, he seems especially to require at our hands now? With every revolving month, some opportunity of planting the Church in a destitute section of our land, and rendering her the means of salvation to perishing souls, is passing away; or circumstances are rising which render the undertaking more and more difficult.

The Domestic Committee are desirous of immediately sending out, to the Missions under the charge of Bishops Kemper and Polk, several clergymen suitably qualified for that peculiar work. We affectionately invite those of our brethren, whose attention has been turned to these Missions, or indeed to any part of the Domestic field, to enter into correspondence with this Committee.

BISHOP POLK.—The Missionary Bishop for Arkansas, under whose jurisdiction Mississippi has also been placed, has entered upon the active discharge of his duties. In our correspondence (see p. 139) will be found a very interesting communication from him, detailing the events of his journey from his residence, at Columbia, Tennessee, to Little Rock, in Arkansas. Al-

ready, he has been able to point out several important locations for Missionaries, whose services are needed at once. Who will go?

SMALL CHURCHES.—We are much gratified to observe that, at many of the Domestic stations, efforts are making to erect small, cheap churches or chapels. This is the true course to be pursued; and every such attempt is deserving of encouragement. Such buildings are absolutely necessary to the proper efficiency of the Missionary's labor; and often, for this object, a little aid from abroad is of the first importance. Where, indeed, means exists for the erection of large, substantial, and ornamental churches, we rejoice to see it so applied. But this is not likely to be the case at an ordinary missionary station; and wherever the attempt to build churches of the latter description has been made, relying upon foreign aid to a great extent, it has usually been attended only with disastrous consequences. We have been led especially to these remarks by the judicious course which seems to have been adopted at Jonesville, Michigan, (see p. 135,) and at Jeffersonville, Indiana, (see p. 138.) Many similar cases might be cited.

NOTICES—(DOMESTIC.) The Rev. James Selkrig has resigned his appointment, as Missionary at Goshen, &c., Indiana, and accepted the charge of a Government institution for the benefit of the Michigan Indians, under Bishop McCoskry's supervision, at Thorn Apple, on Grand River, Michigan.

Ann Arbor, in Michigan, has ceased to be a Missionary station, and the Rev. F. H. Cuming to be a Missionary of the Domestic Committee; that place being supposed to need no further aid.

Monroe, in Michigan, has also ceased to be a station, and the Rev. J. O'Brien to be a Missionary, for the same reason.

The Rev. W. Mitchell has been transferred from East Liverpool, Ohio, to Madison, Indiana.

The Rev. C. A. Foster has also been transferred from Randolph, Tennessee, to Holly Springs and Salem, in Mississippi.

Preston, Yalobusha co., Mississippi, has been adopted as a station, and the Rev. G. R. Pinching appointed its Missionary.

Carlowville, Dallas co., Alabama, has also been adopted as a station, and the Rev. F. Beekman Lee appointed its Missionary.

The Rev. P. W. Alston, a Missionary in Tennessee, has been assigned to Memphis; and the Rev. N. N. Cowgill, a Missionary in Kentucky, to Maysville.

Helena, in Arkansas, on the Mississippi river, and the Post of Arkansas and Pine Bluff, in the same State, on the Arkansas river, have been designated as stations.

We learn from Rev. E. G. Gear, Missionary in the vicinity of Fort Snelling, Iowa, that he has so far recovered from his injury, that he expected to proceed to his station on the opening of the navigation upon the Upper Mississippi.

CRETE.—Miss Elizabeth H. Watson has been appointed teacher at the mission in Crete, and expects to depart in a few weeks for her station. Miss W. is a communicant of Christ Church, Brooklyn, Rev. Mr. Goddard, Rector.

CHINA.—The Rev. Mr. Lockwood has returned to Batavia (6th Nov.) in improved health, after several months' absence, spent in visiting Canton and Macao. The Committee unite with Mr. L. in acknowledging the kindness and christian liberality, which rendered his passages without expense. The several passages of Messrs. Lockwood and Hanson to China, of Mr. H. to England, on his return, and of Mr. L. to Macao, and thence to Singapore and Batavia, (in all six,) have thus been freely given, by those who could appreciate the benevolent design of such a Mission. It is believed that, in almost every instance, the captains were pious men.

The health of Mr. and Mrs. Boone it was hoped, would be restored by a few weeks' residence in the interior of the island. The welfare of the beloved laborers in this distant field, under their various trials, is commended to christian sympathy and prayer.

✍ The Rev. Dr. Robertson requests that all communications addressed to him, may be forwarded to Pera, Constantinople, via Marseilles, Malta, or Smyrna; in the latter case, to the care of J. Van Lennep, Esq.

MEETING OF THE BOARD.—The fourth Annual Meeting of the Board of Missions will be held in Trinity Church, New-Haven, Connecticut, on Wednesday, the 19th of June next, at 5 P. M.

OUR SUBSCRIBERS.—With the delivery of the next number, the subscription for the present volume will become due. We hope there is no need to remind our subscribers, that the punctual payment of their dues is of the first importance to the interests of the paper.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions from the 15th March to the 15th April, 1839.

DIOCESE OF MASSACHUSETTS.		
Salem, St. Peter's Church, Ladies' Sewing Circle, . . .	10 66—	10 66
DIOCESE OF CONNECTICUT.		
Bethel, St. Thomas' Church, offerings, . . .	4 00	
Bethlehem, Christ Church, . . .	12 50	
Brookfield, St. Paul's Ch., late Miss Sherman, \$300; off, \$2 78	302 78	
Danbury, St. James' Church, offerings, . . .	4 00	
New-London, St. James' Church, offerings, . . .	26 37	
Northfield, Trinity Church, . . .	16 50—	366 15
DIOCESE OF NEW-YORK.		
Albany, St. Paul's Church, Sunday School, . . .	6 50	
Brooklyn, Christ Church, . . .	578 64	
Delhi, St. John's Church, . . .	16 00	
Lansingburgh, Trinity Church, offerings, . . .	20 00	
New-York, St. Andrew's Church, . . .	20 00	
“ St. Stephen's Church, addition to coll. Dec. 16,	25 00	
“ Young Men's Aux. Soc. for Missionary to Onei-		
das, \$125; in Missouri, \$125; in Indiana, \$125,	375 00	
“ Family Mite Box, \$4, J. W. R. \$2,	6 00	
Ogdensburgh, St. John's Ch., \$27 25; Ladies' Society, \$20,	47 25	
Saugerties, Trinity Church, a Missionary Box, . . .	5 00	
Troy, St. Paul's Ch., Easter off. \$237 75; for Bp., Chase, \$20,	257 75—	1357 14
DIOCESE OF PENNSYLVANIA.		
Brownsville, Christ Ch., off. \$41 45; for Bp. Chase, \$2 50, . . .	43 95	
Perkiomen, St. James' Ch., . . .	5 50	
Philadelphia, Grace Ch., quarterly payment, . . .	625 00	
“ County, Missionary Box, \$10; an unknown friend, \$5, . . .	15 00—	689 45
DIOCESE OF DELAWARE.		
Newcastle, Immanuel Church, . . .	20 00—	20 00
DIOCESE OF MARYLAND.		
Annapolis, St. Ann's Church, . . .	50 00—	50 00
DIOCESE OF VIRGINIA.		
Berkley Co., Honeywood, E. Colston, Esq., . . .	9 30	
Essex Co., St. Ann's Parish, \$26 88; Female Association, \$15,	41 88	
“ South Farnham Parish, . . .	26 87	
Spottsylvania, Co. Fredericksburgh, St. George's Church, by the Rector, \$5, and Miss A. Gray, \$5, for church at Evansville, Indiana; Miss M. Gray, for Bp. Chase's College, \$5; Miss E. Dunn, \$5; weekly offerings, \$5,	25 00—	103 05
DIOCESE OF NORTH CAROLINA.		
Baleigh, Christ Church, . . .	10 00—	10 00
DIOCESE OF SOUTH CAROLINA.		
Berkley, St. John's Church, offerings, \$8; the Rector, \$5; Mrs. E. Thomas, \$5, . . .	18 00	
Columbia, Trinity Church, offerings, . . .	204 94	
Charleston,* St. Michael's Church, . . .	418 29	
“ St. Paul's Church, . . .	213 57	
“ St. Philip's Church, \$260; for Lafayette, Alab., \$3; for Indian Missions, \$1 50; for South Western Missions, \$346 91, . . .	611 41	
“ St. Peter's Church, . . .	31 19	
“ St. Stephen's Chapel, \$119 75; Rev. P. Trapier, \$5,	124 75	
“ Missionary Lecture, \$66 79; for the West, \$10; January, February and March, 1839, \$119 90,	196 69	
“ Family Mite Box, Epiphany offerings, . . .	20 00	
“ R. F. W. Alston, \$35 85; A. Robertson, \$50,	85 85	
Cheraw, St. David's Church, offerings . . .	16 00	
Greenville, Christ Church, . . .	23 31	

* At page 127, for Charleston, St. John's Ch., read Colleton, St. John's.

Santee, North and South, ——— Churches	20 00	
Prince William Parish, Mrs. Haywood, \$25; Mrs. Myers, \$100,	125 00	
Society Hill, Trinity Ch., Maj. DeWhitt, \$5; Mrs. Wheeler, \$5,	10 00	
St. Bartholomew's Parish, offerings,	16 19	
Waccamaw, All Saints' Parish, offerings,	133 00	
Wilton, Christ Church, offerings, \$23; communion alms, \$17; Mrs. Manigault, \$10; Mrs. B. Elliott, \$10;	60 00—2328 19	
DIOCESE OF GEORGIA.		
Savannah, Christ Church, offerings,	22 13—	22 13
DIOCESE OF OHIO.		
Chillicothe, St. Paul's Church, offerings,	15 00	
Cincinnati, St. Paul's Church, monthly offerings,	15 00	
Circleville, St. Philip's Church, \$10; Fem. Miss. Soc. \$5,	15 00	
Gambier, Harcourt Parish, \$00 71; Rev. Mr. Wing, \$00 54,	1 25	
Granville, St. Luke's Church \$3; Rev. A. Sanford, \$5,	8 00	
Utica, St. Paul's Church,	4 00—	58 25
DIOCESE OF MISSISSIPPI.		
Natchez, Trinity Church,	75 00—	75 00
DIOCESE OF MICHIGAN.		
Detroit, St. Paul's Ch., \$61 22; S. School, for G. Bay, \$31 62,	92 84	
Troy, St. John's Church,	10 50—103 34	
MISSOURI.		
Boonville, Rev. F. F. Peake,	5 00—	5 00
WISCONSIN.		
Green Bay, Christ Church,	15 00—	15 00
Total, \$5213 36		

N. B. The Domestic Committee have received from the Female Protestant Episcopal Prayer Book Society of Pennsylvania, 330 copies of the standard Prayer Book; and from the Female Tract Society of Pennsylvania, a quantity of Tracts, for distribution at the Domestic Missionary Stations.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th of March to the 15th of April, 1839.

MAINE.		
A friend of Missions, for Greece, Africa and China, \$10 each,	30 00—	30 00
MASSACHUSETTS.		
Newburyport, St. Paul's Ch., monthly offerings, in part,	2 00—	2 00
RHODE ISLAND.		
Providence, St. John's Ch., Fem. Philan. Society,	25 00—	25 00
CONNECTICUT.		
Bethlehem, Christ Church,	12 50	
Brookfield, St. Paul's Ch., an individual,	15	
Danbury, St. James' Ch., and Bethel, St. Thomas' Ch., off.	5 00	
New-London, St. James' Ch., (50 cts. for Greece,)	23 42	
Northfield, Trinity Ch.,	16 50	
Watertown, Christ Ch., for 1838, for Africa,	13 00—	70 57
NEW-YORK.		
Brooklyn, Christ Ch., \$564 38; for two pupils at Crete, (an.) \$60,	624 38	
Hudson, Christ Ch., Miss J. Haight,	3 00	
New-York, Grace Ch., for African Mission,	250 00	
“ St. Mark's Ch., Bowery, Collection on Easter-day, \$607 62; added by a lady, \$300,	907 62	
“ St. Stephen's Ch., several individuals,	10 75	
“ Young Men's Aux. Ed. and Miss. Society, bal. of \$500 (an.) for African Mission,	300 00	
“ Miss Turner, for Ch. at Cape Palmas,	10 00	
“ Am. Tract Society, for 1838, for Greece, &c.,	1000 00	
Saugerties, Trinity Ch., Miss. Box, \$7; S. School, 56,	7 56	
Troy, St. Paul's Ch., Easter offerings, in part,	122 25—3235 56	
WESTERN NEW-YORK.		
Onondaga Hill, Zion Ch., Easter offerings, \$7 65; three Communicants, \$12 35,	20 00—	20 00
PENNSYLVANIA.		
Brownsville, Christ Ch., from a member, for Africa,	2 50	

Perkiomen, St. James' Ch., for Africa,	5 50
Philadelphia, St. Andrew's Ch., Fem. S. School, for schools at Athens, \$73 06; Infant School, for printing books at do. \$17 55; Young Ladies' Bible Class, \$50; Claxton Association, for school at Athens, \$25; first Greek Mite Society, for Athens, \$35 56,	201 17
" Grace Ch., Soc. for Prom. Christianity, 1st quarter,	625 00
" An unknown friend \$5; Mrs. A. Bull, Miss. Box, \$6,	11 00—845 17
MARYLAND.	
Baltimore, Christ Ch., for educating four youths at African Mission, second annual payment,	60 00
Chestertown, Chester Parish, for African Mission,	68 09—128 09
VIRGINIA.	
Berkley Co., Honeywood, Edward Colston, one half,	9 30
Essex Co., St. Ann's and South Farnham Parishes, \$53; Fem. Miss. Association of St. Ann's, \$15,	68 00
Fredericksburg, St. George's Ch., weekly offerings, \$25; Miss. E. McCrae, \$10; Miss A. Gray and others, for Greek scholarship, \$10,	45 00—122 30
SOUTH CAROLINA.	
Berkley, St. John's Parish, \$6; Rev. E. Thomas, \$6,	12 00
Charleston, St. Michael's Ch., offerings, \$37; Miss. Assoc. \$34 63; \$18 94; \$10 46; \$21 50; \$9 40; quarter ending April, 1839, \$67;—\$161 93; a lady, \$7 50,	206 43
" St. Paul's Ch., offerings, bal., for 1838, \$54 23; \$40; for Texas, \$7 50,	101 78
" St. Peter's Ch., offerings, \$31 19; Working Soc., for school at Athens, \$200. Offerings for Africa, \$62 38; for China, \$5; for support of Rev. Dr. Boone, Miss. to China, annual, \$1000,	1298 57
" St. Philip's Ch., \$40; \$35; from Treas., \$7 45; \$7; \$8 37. For Texas, \$500; from colored Class in S. S., for Afr. \$8 27; for China, \$5; for Greece, 50 cts.	611 59
" St. Stephen's Ch., \$29 25; \$23 50; \$8 19; \$19,	80 10
" Mon. Miss. Lecture, \$22 28; \$12 92,	35 20
" A. Robertson, \$50; Mrs. E. D. Clarkson, \$25,	75 00
Cheraw, St. David's Ch., offerings, in part,	16 00
Columbia, Trinity Ch., \$76 37; \$44, for Africa, \$10; offerings for six months to Jan., \$89 40; for China, \$3 31,	223 08
Greenville, Christ Ch., offerings,	23 31
Prince William Parish, offerings, \$25; Col. J. Cuthbert, \$50, an.; Mrs. Myers, \$100,	175 00
Santee, North and South, — Churches,	20 00
St. Helena Island, St. Helena Ch., subscrip. collected, 1838,	78 00
St. Stephen's Parish, \$3; \$6,	9 00
Walterboro, St. Bartholomew's, Par. off. \$5 50, for China, \$2,	7 50
Wilton, Christ Ch., for Persia, a friend, \$20, Mrs. B. Elliott, \$15, three individuals, \$15; for China, Mrs. Manigault, \$10, Dr. Curtis, \$10; mon. ch. off., \$23, for Greece; three ind. \$13, for Africa, (May, 1838,) .	106 00—3078 47
GEORGIA.	
Savannah, Christ Ch., weekly off. and coll. at monthly meeting, \$245 7; Africa, \$4 42; China, \$4 50; Texas, \$5,	38 49— 38 49
OHIO.	
Cincinnati, St. Paul's Ch., monthly offerings, for Africa,	5 00
Circleville, St. Philip's Ch., \$7; Fem. Miss. Society \$5,	12 00
Cleveland, Trinity Ch.,	32 00
Granville, St. Luke's Ch.,	3 00
Utica, St. Paul's Ch.,	1 75
Mrs. H. T. Woodward of Liverpool,	5 00— 58 75
MISSOURI.	
Boonville, Rev. J. F. Peake, (one half,)	5 00— 5 00

\$7659 40

Deduct cost of remittance, 37 64

(Total from June 1st, \$21,774 20.)

Total, \$7621 76